

# THE NUR AF' SHAN

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No 35

## FOREIGN TELEGRAMS.

London, Aug. 19.

Desperate fighting was renewed at Port Arthur on the 17th instant.

Reuter's correspondent at Chifu says that the Japanese lost enormously in the fighting on the 17th instant, but gained important advantages, including the capture of the Pigeon Bay positions and the occupation of the old Chinese arsenal 1½ miles east of the town.

Reuter's correspondent at Chifu says that the terms offered to the Port Arthur garrison were that they should leave with honours of war and join General Karropatkin, but the surrender of the fleet was insisted upon.

Admiral Alexieff reports that the *Rossia* and the *Gromobol* returned to Vladivostok on the 16th instant with half their officers killed and wounded and a quarter of their men: 135 of the latter were killed and 307 wounded.

The *Morning Post* says that Japan's answer to Russia's protest regarding the seizure of the *Rechitelni* was yesterday communicated to Great Britain and America. In it Japan refuses to surrender the *Rechitelni*, justifies the seizure, and declares she had recoiled in readiness to escape. Japan then recapitulates Russia's violations of China's neutrality, including the use of wireless telegraphy at Chifu.

Military experts in Germany take an extremely pessimistic view of General Kurropatkin's prospects, including the army organ the *Militar Wochenblatt*.

London, Aug. 20.

Reuter's correspondent at Chifu says that refugees report that the Russians have re-captured Faling ching and the two inner forts lost on the 15th instant. The Japanese are retiring from Sushiyen.

Reuter's correspondent at Chifu states that firing was very heavy at Port Arthur yesterday evening. The commander of a Japanese destroyer who boarded the steamer *Pochili* off Liaotishan stated that a grand assault was made to-day.

The Tsar has telegraphed to General Stoessel that he is convinced that the garrison will uphold the glory of the Russian arms by their unbounded bravery.

London, Aug. 21.

Reuter's correspondent at Chifu wires to day that it is reported that the Japanese have captured Fort No 25, one mile north of Golden Hill. The Russian garrison is estimated at 23,000. The Japanese plans contemplate a three days' assault, and they expect to triumph on the third day. They have a sufficient force to maintain the assaulting columns at sixty thousand men throughout.

It is stated in competent quarters at St. Petersburg that the Baltic squadron cannot leave for the Pacific before the 28th September, and therefore the recent departures from Libau must have been for trials, and it is even doubted whether the squadron will sail for the Far East.

London, Aug. 20.

Reuter's correspondent at Tokio says that the Japanese occupied Aushanchau on the 19th instant. The Russians retreated in the direction of Mukden.

Reuter's correspondent at St. Petersburg states that a Ukase has been issued summoning to the colours all reserve officers throughout the Empire.

London, Aug. 21.

Reuter's correspondent at Shanghai wires to-day that the American Consul-General has called a consular meeting to-morrow to arrange means to strengthen the Taotai's hands.

Reuter's correspondent at Tokio says that the Japanese Government has issued a statement justifying the seizure of the *Rechitelni* which was the aggressor in the fight preceding its capture. The statement reviews the whole question of the Chinese neutrality, and maintains that the *Rechitelni* by entering Chifu committed a breach of neutrality, and in view of the peculiar position of China in this war, entitled Japan to regard Chifu as a belligerent port. It is impossible to allow the Russians to regard Chinese ports as harbours of refuge whence nothing is to prevent them issuing forth to attack Japan.

London, Aug. 20.

The newspaper publish an interview with Sir Thomas Lipton implying that a fourth challenge for the America Cup has been despatched.

London, Aug. 20.

The panic in the Chicago wheat market continues. Trading is enormous and fluctuations are wide.

Nevertheless there are good prospects of a splendid crop in Manitoba.

Moreover Britain is less dependent on America than formerly. For instance, in the past eleven months she obtained 19 per cent. of her requirements from India compared with 10½ per cent. in the previous year.

London, Aug. 23.

A proclamation has been issued at Malta forbidding the coaling of belligerent ships proceeding to the seat of war or anywhere on the line of route with the object of intercepting neutral ships on suspicion of carrying contraband. The *Times* understands it will be issued in all British dependencies.

The Liverpool Chamber of Commerce has forwarded to Lord Lansdowne a resolution earnestly hoping that arrangements will be speedily concluded to remedy the grave detriment to British commerce resulting from Russia's contraband proceedings.

The co-operation of all other Chambers is solicited.

It is stated that the cruiser seen off Cape St. Francis is the *Smolensk*, but possibly one of the converted German liners.

The appearance of a Russian Cruiser on the Cape route has evoked renewed protests in the Press. The *Times* in view of Russia's formal undertakings in reference to the Volunteer cruisers, says that if the cruiser is really the *Smolensk* the question has relapsed to an acute stage demanding prompt and vigorous treatment.

London, Aug. 23.

A *Daily News* telegram from Berlin states that the German Consul at Shanghai has been instructed not to interfere in regard to Chinese neutrality.

The Russophil journal *Krenz Zeitung* admits that the Japanese demands at Shanghai are perfectly just.



## EDITORIAL NOTES.

Though old age creep upon thee unaware,  
Still keep thy trust unchanged in God above !  
He will protect and keep thee everywhere,  
And prove to thee his deep, unchanging love.

A friend has called our attention to the questions assigned for the infant and illiterate classes recently examined in the All-India Sunday School Examination. The criticism made is that the style of these questions is far too learned for such candidates. With this criticism we entirely accord. It is true that possibly many boys and girls under twelve years of age may be able to understand these questions, but we are sure that the great majority can not. It is a pity that the Urdu itself is not up to par. The very first question runs thus: "Masih ne apni man se kyá kahá jab uski man ne use haikal men ustádon ke sáth páya?" Surely something simpler and more idiomatic would have been fair to the illiterate candidate. We should have put it thus: Jab Yisú kí man ne usko haikal men páya to Yisú ne us se kyá kahá? In question (4) we have the following: "Masih ne Patras ke iqrár ke bad kaunse gamnák wáqi'a kí peshingoi kí?" The answer to this question might surely be either the death on the cross or Judas' betrayal of his Master, seeing that Peter's confession was twice repeated John vi: 68, 69 and Matt xvi: 13-20. But again the form of the question is hardly suited to the child mind. Why not put it thus? "Patras ke iqrár ke bad, Masih ne apni bábat kaunsi peshingoi kí?"

One teacher tells us that her entire class failed to understand this question as put by the examiner. Question (1) reads thus: "Masih ne jo duá shagirdon ko sikhái use duhráo" Why not have said "Us duá ko sunáo, jo Masih ne apne shagirdon ko sikhái thi?"

It is to be hoped that the examiners will hereafter see that the questions are translated in a form both definite and easily understood.

We are in receipt of a copy of *The Catholic Herald of India*, containing an account of St. Patrick's purgatory, The pilgrimage to Lough Derg, (marked copy). We cannot quite understand where the "Purgatory" comes in. The term Purgatory ordinarily refers to a place somewhere between Earth and Heaven where sinful Catholics are purified from numerous venial errors. Of this place the good St. Patrick had no knowledge. This is doubly certain, if as our Michigan Presbyterian writer avers, he were a Presbyterian. If this place in Ireland be styled a Purgatory, because of the strict penances practiced for spiritual benefit to penitent Catholics during the life that now is, we can readily

understand why it should be called St. Patrick's Purgatory. He certainly insisted upon repentance of sin and faith towards God in the life that now is in order to receive the benefits of the redemption purchased by Christ. He knew of no other way of salvation.

We desire to call special attention to a publication of the Christian Literature Society for India, entitled, *Treatment of Indians by the Boers and Treatment of the Low castes in India by their own countrymen*. (Price 2as, post paid 3as).

This book begins by the reprint of a remarkable address by the Hon. Mr. G. K. Gokale B. A., member of the Legislative Council for India at the Dharwar Social Conference, held on April 27th 1903. In this address Mr. Gokale called attention to the great address of the Hon. Mr. Justice Ranade who called upon his countrymen to "Turn the search-light inwards." The treatment of Indians in South Africa is certainly outrageous and it is natural that educated India should be indignant and by word and pen express that indignation in no uncertain terms. But says the Hon. Mr. Gokale, "Have we no sins of our own to repent of?" Upon this inquiry is based a denunciation of the tyranny of the social system of caste.

The book under notice is taken up mostly with the "Additional Remarks" on the Caste System which is responsible for India's degradation. It has caused (1) Physical Degeneracy; (2) A dwarfed Intellect, (3) National poverty; (4) Discord among classes; (5) Moral degradation and (6) Political slavery. Some of the points discussed in these "additional remarks" are; Caste the essence of Hinduism: The present caste system an invention of the Brahmins, blasphemously claimed to have divine sanction; The true origin of caste and its influence on India: Folly and guilt of India's past conduct with regard to caste; India awakening to the selfishness, injustice and the evils of caste; A religious reform, the only effectual remedy. Mr. B. M. Malabari is quoted as saying; "The truth is that orthodox Society has lost its power of life, it can initiate no reform, nor sympathize with it. Only a religious revival, a revival not of forms, but of sincere earnestness, which constitutes true religion, can effect the desired end." The book ends with these suggestive words; "India must truly acknowledge the FATHERHOOD OF GOD before she truly accepts the BROTHERHOOD OF MAN."

These are golden words. Until India turns to God and seeks to know Him and His righteousness, it is folly to talk of the brotherhood of man. If social reform consisted in a mere passing of resolutions or the signing of a code of social legislation based upon the statement "we believe in the Fatherhood of God and the Brotherhood of man" then reform would be easy. But what India needs is not a social revival but a social revolution, bringing about the



abolition of the selfish system of Caste and the establishment of a social system based upon the principle of love to God and love to men. Such a revolution will not take place in a day or a generation but will be brought about gradually by the influence of Him, who has taught the world that God is our Father and that this God is Love.

### The Women of Japan.

BY MARY H. KROUT.

THE social and political status of its women determines the place of any nation in the scale of civilization. According to this estimate, Japan may fairly prove its claim to being the most advanced of Oriental races, since the awakening that has raised it to so high a place amongst the Western powers has already made itself felt in ameliorating the condition of the mothers, wives and daughters. The Empress Harnka, by virtue of her exalted rank, may be considered the head of the social system, and much is due to the fact that she has cheerfully and readily recognized the new order of things and lent her support to the introduction of modern customs and institutions. She is the daughter of Ichijo-Takado, a Kuge, or courtier of the highest rank and most ancient lineage. She was born May 29, 1850, and is therefore fifty-four years of age. She received the usual education of her class, which comprises a knowledge of Japan and Chinese classics, poetical composition, fine needlework and the arrangement of flowers, the latter a recognized and delicate art amongst the Japanese. In her later years, after the reorganization of the empire in 1870, she received instruction in the European languages, which, while she understands them, she is unwilling to speak. She is very slight and short of stature, with the olive skin, dark eyes and purple-black hair of her race. At the time of her marriage she blackened her teeth, as was formerly the custom, but subsequently ceased so to disfigure herself—an innovation imitated by the ladies of the court and thence spreading amongst the higher classes throughout the empire. The Empress Harnka is childless, the crown prince being the son of the Emperor Mutsu Hito by a secondary wife," to use the polite Oriental phrase. There has, however, existed between the young prince and the empress a strong affection, the law of the land giving the first, or "honorable," wife authority over her husband's children—as is the custom in China. He shows her all the obedience and respect which she might claim were she really his own mother.

Prior to 1870 the empress lived in strict seclusion, rarely ever leaving the palace, and seeing no one but her own family and her women attendants. In that year she signaled the advent of a more liberal spirit, and gave a formal reception to the wives of the ministers of the various foreign legations in the palace at Tokio.

When the new constitution was proclaimed, February

11, 1890, the emperor and empress made their first appearance together in public, riding in an open *laudau* in the procession that passed through the streets of Tokio. At the ball given in honor of the great occasion, she entered the banqueting hall upon the emperor's arm and occupied a chair beside him at the supper table. Simple as it appeared, it was a momentous event marking the approach of radical changes which were to readjust, in time, the entire social and domestic conditions of her sex for all future time. The empress now receives formally twice during the year. These receptions occur when the cherry trees are in blossom, and in the autumn, when the chrysanthemums—the national flower which appears on the coin and the national seal—are in bloom. One reception is really an elaborate garden party held in the palace grounds at Tokio, which are exquisitely laid out and enclosed in massive stone walls. The empress arrives with her suite and is conducted through the spacious gardens to inspect the flowers, the most beautiful that can be produced, which are no exhibition. This concluded, the guests are presented—the equivalent of an ordinary presentation at a European court. Refreshments are served under marquees—not only Japanese delicacies, but the handiwork of the most highly skilled French cooks, who are now employed by the more progressive and wealthy Japanese.

The empress has been a liberal patron of education, of hospitals, and of schools for trained nurses, which especially enjoy her patronage. The daughters of the nobles are educated in what is known as the School for Peeresses. Here they receive the same instruction that is to be had in the best private schools of the United States. The curriculum includes languages, mathematics, the natural sciences and other branches, and with these the accomplishments, such as embroidery, which are a part of every Japanese lady's training. In addition to this aristocratic institution, there is a very thorough public school system, modeled after our own, in which foreign teachers are employed. These schools include kindergartens,—of which there are now 130, the primary and high schools, in which the sexes, though taught separately, have the same advantages. There is also a state normal school for the training of women teachers.

Many wealthy Japanese, men of rank and of commercial prominence, send their daughters to the United States to be educated. They complain, however, that while they gain much intellectually, the fine, gentle courtesy upon which the Japanese lay such stress, suffers correspondingly.

The wife of the Marquis Ito has been one of the most prominent women in what may be called the westernizing of her countrywomen. Of brilliant mental and social qualities, she exerted a strong influence over the empress, especially in substituting foreign for the beautiful native dress, which is now exacted of all who appear at court—an innovation greatly to be regretted.

It is said that "obedience is the key to the Japanese



woman's character"—the influence of Confucianism, which has enslaved not only the women of China but of Japan as well. "The three great duties" are defined as: first, the duty of the daughter to her parents; of the wife to the husband; and of the mother, if she be a widow, to her son. And herein lies the sorrow of Japanese womanhood. The all pervading love of children makes the daughter more welcome than she is in China, but her future is nevertheless problematical. From her infancy the uncertainty of her marriage is constantly confronting her. She has no choice but to accept the husband provided by her parents whoever he may be. Should she displease her husband, he may divorce her almost at will, although within recent years more liberal laws have been enacted for the wife's relief and protection; and it is worthy of note that divorce is far more infrequent amongst the higher classes than amongst the low and ignorant. The wife, even yet, in the average household, is little better than an upper servant, performing the most menial offices for her husband, never sitting at table or appearing in public with him. She cares very tenderly for her children, and is as tenderly beloved by them in return, the mother being revered and served with a devotion that ends only with life itself.

The geisha, or singing girls, with the poor unfortunates of the Toshiwara, are the victims of that filial obedience already referred to. The geisha are often, though not always, women of dissolute character. They are selected for their beauty, grace and wit, and are sold or hired by their parents to persons who train them for their calling to dance, pose, play upon musical instruments and recite poems which they frequently compose. The parents receive from \$15 to \$20 for the child that is thus surrendered soul and body, and they receive, also, a certain part of her earnings. The term of the geisha's bondage varies, and at the end she may marry or return to her home. The geishas are employed to entertain at social functions, receiving a small stipend for their singing and dancing accomplishments, which are beneath the dignity of a Japanese maid or matron in private life.

The Toshiwara is the blot on the scutcheon of modern Japan. It exists in every city,—the quarters set apart for dissolute women, with its special police, and from which the Government draws a regular revenue,—a legalized "Bureau of Prostitution," in the department known as the Bureau of Trade. The women, who are called shogi, are sold to the keeper of the Kishi Zashika, within the walls of the Toshiwara, for a stated period, and are under constant police surveillance. They can never leave the place without a permit, and are required by law to wear the obi, or broad sash, tied in front, that they may not be mistaken for reputable women. It has been the custom of foreign writers to gloss over the horrors of the Toshiwara and to throw around it a glamour which has disguised its real hideousness. It has been said that girls sell themselves voluntarily to aid their parents, and in time, return to them, to lead lives of virtue and usefulness; or they may marry, and no stigma of their past profession be attached to them. Henry Norman has been brave and honest enough to deny this in toto. He says that few ever return to their homes, still fewer marry, so that the revenue derived from the Toshiwara is neither more nor less than a legalized traffic in flesh and blood—to say nothing of mind and soul.

#### *The Interior.*

A man must not choose his neighbor; he must take his neighbor that God sends him. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

### Sinuing Against Children.

By Rev. Theodore L. Cayler, D.D.

One of the most needed and one of the most useful of modern benevolent organizations is the Society for the Prevention of Cruelty to Children. Its object is to protect the victims of parental brutalities or of cruel neglect. Its sphere of action is chiefly among the degraded classes. But there is many a well-fed child in a well-furnished home that is suffering badly from bad management or parental ignorance or false views of parental duty. An immense number of fathers and mothers need to have the solemn caution which Solomon gave to his churlish brother, "Do not sin against the child."

There is no trust in this world more tremendous than the trust of parenage; and none which persons seem to treat more lightly. Food, clothing, shelter and schooling they provide, but they utterly ignore the fact that the Creator has intrusted to them the most susceptible and receptive creature on earth when he commits to their charge a young immortal. A parent stamps character—and shapes destiny for this world—often for the next. In geological museums you may see some slabs which show the prints of birds' feet or of leaves which were made in the stone when it was once only a liquid pumice. In like manner we can detect the fingermarks and foot-prints of parental influence upon the character of children when grown to manhood and womanhood. And they are not very ornamental, either.

Children are imitative creatures; and we all know how tendencies to good or evil character spring from parental influence, and the chief element in moral heredity is the force of example. There is a monotonous uniformity in the history of certain Jewish kings. Each one of them "walked in the ways of his father who caused Israel to sin." That word "ways" is very significant. The father made the path and the son walked in it. Just as true is this now as in those olden times. The most difficult cases to reform in inebriate asylums are the victims of hereditary drunkenness. Often when I see a young man bringing disgrace on himself, I think, "that youth was as much sinned against as sinning." He is walking in the path in which his parents placed him. Thorn bushes never yield grapes, and figs do not grow from thistles. The word "iniquity" signifies something twisted; and the ugly twist is too often given by a father's or a mother's hand. The wrong which the child does is the natural sequence of the wrong done to him by an evil example. By and by comes the retribution when the child once sinned against wrings the parental heart with agony. When you sinned against your child you may be pretty sure "that your sin will find you out."

What a piece of open soil to sow teachings in is a young mind! Words uttered by parents sprout. A sneer against the Bible spoken at the table or by the fireside lodges in a boy's memory and helps to make him a skeptic. A great deal of foolish and capiting criticism of sermons, which parents wilfully or carelessly indulge when they come home from church, kills the influence of God's message. This may amount to a sin against the Holy Spirit who inspired the message, and who may be silently working on the mind of some child in that family. The question of how much actual good the best sermon may do is commonly settled on the day of its delivery. Parents often help to settle it. In most cases religious errors are hereditary. Dishonest practices also descend from father to be read by the younger members of the family. And



when a father takes his son and daughter to the average theatre, the lad is in danger of having passion inflamed the indecencies of the stage and the daughter's purity is soiled by the lewd displays or the immoral innuendoes. It is bad enough to smutch your own soul. I entreat you, don't sin against your child!

It does not require that we be wilfully cruel in order to sin against our children. The foolish petting, and pampering of pride, and gratifying of every selfish whim may be as mischievous as harsh brutality. No worse sin can be committed against that son than to let him always have his own way. Pride will grow fast enough in that daughters' heart without your adding fuel to the flame with extravagant fineries and silly adulation. It is a curious fact that praise bestowed on noble conduct has a sweetening and strengthening influence; but praise lavished on mere externals—like physical beauty or fine dress—is only apt to inflame selfishness.

Many a father studies his account books and many a mother studies her magazines or her receipt books or her visiting lists more than they study the peculiarities of their own children. That boy is scolded into sullenness; that other one is ridiculed till he gets desperate; harsh treatment often hardens the heart and then Phariseism prays that God will soften it! There is a steady decline in the percentage of conversions reported in the annual statistics of several denominations. How much of this is to be attributed to a decline in home religion God only knoweth. The family underlies both commonwealth and Church. All the preaching power of the pulpit will avail but little as long as parents are sinning against their own children.

#### FOREIGN HUMANITY FOR INDIA.

In the Madras papers, some days ago appeared the following curious announcement: "The fifteenth American well for the Panchamas was opened by the Rev. M. Lewis at Shermadevi, Tinnevely District, amidst a large gathering of friends and sympathisers." Who the Panchamas are and what American wells in the context mean, are questions which will occur to not a few who are unacquainted with the peculiar social system of India. The American wells do not mean, it may be explained, any special description of wells, but only the ordinary kind of wells built at the expense of American subscribers. What need is there for American subscribers to contribute to the digging of wells for a special class of people in India it may be asked. The answer is that the Panchamas or the fifth caste are regarded as out of the pale of human relationship in Hindu society. Nay, more. They are regarded as worse than the very animals, not only cows and sheep, but dogs and pigs. These animals can approach and quench their thirst out of reservoirs of water used by caste Hindus. But the pariah or the Panchama, even under the greatest privation, cannot approach within several yards of them. His very sight is pollution, and in the rural tracts where Hindu officials are too deeply imbued with the caste prejudice to carry out the impartial policy of Government the plight of these wretched people on occasions of drought is truly miserable. They are an illiterate class and earn their livelihood by following the most, lowly and ill-paid occupations. National Congresses know nothing of them, and though the Social Conference passes a resolution every year about the necessity of elevation their status and condition, precious little has been done so far, as Mr. Chandavarkar admitted at the last meeting, to carry out this object.

Indeed, it may be doubted if the Hindu community

can ever do anything for these people. The late Dewan Bahadur Srinivasa Raghava Iyengar was of opinion that it cannot, and declared that the best thing that could happen to the Panchamas was conversion to Christianity. A philanthropic native gentleman of Southern India was moved by the prevailing apathy of the higher castes to undertake a journey in Europe and America to collect funds for providing drinking water to these poor and neglected races. Fifteen such wells, it would seem, have been sunk out of the proceeds of American charity. The higher castes attend the opening of these wells and applaud not realising that every such well sunk at the expense of the charity of a foreign land is a monument to their own heartlessness and inhumanity. Indians wish to be statesmen and administrators without understanding that the elementary function of Government is to consider the interests of all classes of people irrespective of caste or creed. The position of the India Parish is a standing protest against the pretensions of the higher castes to enlightenment and culture. His is the labour which brings much of the wealth of Indian agriculture. His emigration, in any considerable number, would at once create a problem of agricultural labour in Southern India. Already the higher castes are showing signs of dissatisfaction at the freedom from serfdom which conversion to Christianity brings to thousands of these people. And yet they are willing to do nothing to make their condition more tolerable as human being.

—Times of India.

#### A Woman Who Can Throw.

The longest distance a man has ever thrown a baseball is a little more than three hundred and eighty-one feet. But, according to the Youth's Companion, the record for women was held, until recently, by a Vassar champion, who threw a ball one hundred and eighty-one feet. There has now arisen in Tacoma, Washington, a young woman who beat that record by twenty-four feet. Anatomists have frequently explained that the formation of a woman's shoulder-blades prevents her from throwing straight and far; but the Tacoma record, two hundred and five feet, is just about the distance from the deep outfield to the home plate. Evolution seems to be at work producing shoulder-blades that will enable the American girl to share the delights of the national game.

There is published in Paris an interesting appreciation, by Col. Marchand, of the late Field-Marshal von Waldersee, as he appeared to the famous French officer as head of the international force in China, four years ago. It is clear that the Marchand no doubt quite correctly suggests, on Imperial orders laid himself out for cultivating good relations with the French officers in general, and with Marchand in particular. His friendly demonstrations towards the Colonel even went the length of a standing invitation to take his place at the Marshal's right whenever he chose to dine with him. And Marchand adds that the place was kept for him daily though he seldom occupied it. On the other hand, during the fire at the Imperial Palace he was instrument in saving the Marshal's life.

In our efforts to keep right with God, the persistent dismissal of unpleasant things from our thoughts and the cultivation of pleasant memories will aid much. This will add to the brightness of the sunshine that brightens the soul, while the contemplation of the "rest that remains to the people of God" will keep the altar fires burning.



## Condition of Russian Peasants.

The bad economic condition of the Russian peasantry may be shown by the statistics of farm animals. The Russian novelist, Uspenski, once wrote a story of peasant life, which he called "A Quarter of a Horse," and which was intended to set forth, in the guise of fiction, the social and economic status of an agricultural population that had only one horse to every four families. Statistics compiled by the zemstvos of the central provinces show that, even before the agricultural crisis became as acute as it is now, 20 to 30 per cent of the peasant farmers in the formerly rich provinces of Chernigof, Veronesh, Poltava, Saratof, Kursh and Tambof did not have even a single horse, while nearly one-third of the entire population of Veronesh had neither horse nor cow. In the Province of Riazan 32,000 peasant proprietors out of 60,000 had no horse, and 21,000 had neither horse nor cow.

## THE RESURRECTION FLOWER.

There is a plant found in sandy deserts called Anassatica, or the resurrection flower, from a remarkable power of recovery which it has. When it has flowered its leaves drop off, its branches become hard and dry, and the plant in a little while is seemingly dead. But as soon as it touches water again it gradually expands, its leaves unfold and life returns. It is a parable of the life returned from the dead; an illustration of the resurrection.

—An ancient legend tells of a maiden that was sent to Alexander from some conquered province. She was very beautiful, but the most remarkable thing about her was her breath, which was like the perfume of richest flowers. It was soon discovered, however, that she had lived all her life amid poison, breathing it, and that her body was full of poison. Flowers given to her withered on her breast. Insects on which she breathed perished. A beautiful bird was brought into her room and it fell dead. Fanciful as this story is, there are lives which, in a moral sense, are just like this maiden. They have become so corrupt that everything they touch receives harming. Nothing beautiful can live in their presence. On the other hand, the Christian life is one whose warm atmosphere is a perpetual benediction. It is like the shadow of Peter, having healing power, so that all on whom it falls are enriched and blessed by it.

Life's features are so close to us that they often seem out of proportion. But the day and distance will come when we shall see how well balanced were all God's thoughts of us. The eye too close to a picture has no right to telegraph criticism about the painter's purpose or skill. Stand where the painter intended. Some views of life are never understood except in a review, some prospects or aspects never appreciated except in retrospect. Reserve your judgment. Time will vindicate God, and if it does not set you singing, eternity will. — Maitbie Davenport Babcock, D.D.

## "THE BAR."

The saloon is sometimes called a bar. That's true.

A bar to heaven, a door to hell;  
Whoever named it, named it well.  
A bar to manliness and wealth,  
A door to want and broken health.  
A bar to honor, pride and fame,  
A door to sin and grief and shame;  
A bar to hope, a bar to prayer,  
A door to darkness and despair.  
A bar to honored, useful life,  
A door to brawling, senseless strife;  
A bar to all that's true and brave,  
A door to every drunkard's grave.  
A bar to joys that home imparts,  
A door to tears and aching hearts;  
A bar to heaven, a door to hell;  
Whoever named it, named it well.

Fear is not only the least agreeable of human emotions, so that one should at any cost conquer it but it is also the most superfluous. For fear does not prevent the approach of that which is feared; it only exhausts beforehand the strength which one needs to meet the thing he fears. Most of the things which we fear to meet are not in reality so terrible as they appear to be when looked at from afar. When they meet us, they can be borne. The imagination is inclined to picture evils as more permanent and persistent than they are really to be. — Prof. Carl Hilty, in Happiness.

## AND THREE SHALL BE NO NIGHT.

By Bell McKinney Swope.

And there shall be no night, oh sweet eternal day,  
That stretches all along eternity's glad way,  
When time has wrapped her winding sheet about this world of strife,  
And drawn from out the pattern every thread with sorrow rife  
That veils and dims the beauty of the glorious hidden life.

No night beyond the setting of the last bright star  
That guides the home bound mariner who is afar.  
No curtain drops between the candle light and morning glow,  
No more the silent gloom and darkness creeping to and fro.  
That swings o'er all the earth its canopy of death and woe.

No anxious for the breaking of the dawn  
Nor fear of shadows that the evening bringeth on.  
No tired feet to climb again the hills of toil and care.  
No weary waiting for the loved ones who have grown so fair  
Forever and forever reunited over there.

Across the silent pathway that is laid between  
This sea of human passion and the great unseen,  
There is no need of night to cover all our sin and shame,  
No darkened places where we seek to hide a tarnished name,  
Beyond the parting of the ways is heard no word of blame.

No guilt, no stain, but there to reap as we have sown  
To fully understand and know as we are known,  
To find the key that puts our broken hearts in sweeter tune,  
No half-completed tasks laid by beneath the heat of noon.  
Nor murmurs lest unfinished still, life's ending comes too soon.

And there shall be no night, trouble and sorrow o'er,  
No storm sends down its blackness on that golden shore,  
Along the streams whereof make glad the city built on high,  
The glorious light of Heaven on forgiven sin doth lie.  
The light of God that through eternal ages will not die.

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